

A  
SUPPLEMENT  
TO THE  
ADVICE  
FROM THE  
Scandal. Club.

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*For the Month of* NOVEMBER

*Numb. 3.*

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L O N D O N:  
Printed in the Year MDCCIV.





## A D V I C E from the Scandal. C L U B.

**T**HE Society having receiv'd two Letters, from an Ingenious and very Capable Hand, by way of Objection to the Gentleman, that in our Last Supplement was pleas'd to banter the Oxford Address; they thought themselves unconcern'd in the Answer, and were very willing to have his Arguments directed to the Objector; but as the Gentleman is resolv'd, to have no Adversary but our selves, and Charges the Society with owning in their Answer, the opinion of the Objector as Just—They are willing to give him their Judgments, referring still to the first Author, to Defend it more at large.

To the Author of the Supplement.

Sir,

**I** Was surpris'd to find that a Man of your Sence, should be at a Loss to know how the Poverty of the Priests of the Church of England, is a Blemish to Her?

*It seems to be so in two Respects,*

First, Absolutely, as it shows a want of concern for Goodness and Virtue. And

Secondly, Comparatively, as it renders the most Excellent and best of Churches mean, in the opinion of those Countries, where the Clergy are allow'd a larger Maintenance.

*I shall not give my self the Trouble, to insist particularly upon these two Heads, which I think would supply Matter for a large Discourse; only because you show your self so very Nice and Captious, something must be said upon them.*

That Poverty and Meanness are, as the World goes now, unlikely Means to procure Respect and Reverence, every Man is sensible from his own Experience; and how People are willing to receive Advice, or brook Reproof under such disadvantageous Recommendations, is from the same Experience easily known; so that if it be a Blemish and Reproach to a Church, to put her Priests in those unhappy Circumstances, which frustrate the great and solemn Ends of their Holy Function, or at least extremely hinder their good Endeavours in it, I think Poverty may be justly stil'd so; it is indeed such a notorious Blemish, of so large Extent and ill Consequence, that hardly any thing can atone for it; if any thing can, we may hope the pious Bounty of the Queen in her First Fruits and Tithes, and the ready Concurrence of the Parliament, will do it.

Pray, Sir, how comes it to pass, that in all other Cases a competent, and even an Honourable and Superfluous Allowance to those who favour a Cause, and are the Defenders of it, should be esteem'd a certain and infallible Mark of our good Will to the Cause it self? and in this, on the contrary, our starving the Professors of Religion, should be a Sign of our Loving and Embracing it? Here, methinks, wish all your Wit and Flowishes of Learning,

A 2

you



you can never come off, except only by Reflecting upon the usefulness, as well as the great Dignity of Holy Orders; which, I hope, your Religion will not allow you to be Guilty of.

But, if all other Arguments were of too little force to evince the Truth of what we are asserting, that the Poverty of Priests is a Blemish to the Church; yet, one might justly conceive, that the very consideration of our Sovereigns unparallel'd Beneficence might put it beyond dispute. Your Papers are full of Queries, please therefore to Resolve me this one, How it is consistent with the Prudence or the Charity of Her Majesty, to part with so Noble a Branch of Her Royal Revenue, purely to divest Christianity of what, you pretend, are its greatest Ornaments, Poverty and Contempt? This sure looks a little odd. I hope all who have any Regard for QUEEN ANNE, take Her late unexampled Charity, as an undoubted Pledge of Her Piety and Goodness. She, Good Lady, was doubtless sensible, to what Sights and Infamy the poor Priests of God are expos'd, and from such Usage She foresaw, how, in an Atheistical and Profane Age, Religion it self must suffer. 'Twas therefore, to promote the valuable Interests of Probity and Holiness, to prevent the Fatal ill Effects of a despis'd Clergy, that Excited Her Compassion. This, She thought, as it tended to the Glory and Honour of God, would secure a Blessing, upon all Her undertakings; and no doubt, God having declar'd, those who Honour him, he will Honour, so Generous and Charitable a Deed will meet with Approbation and Acceptance at his hands.

Thus therefore I imagine 'tis briefly clear'd, that in the first Sence, considering the Matter absolutely, the Poverty of the Clergy argues a want of that just concern for Piety, which all Good Christians ought

to have, and so becomes Scandalous in a Private Person, but much more in the Church. Then if we consider it comparatively, how mean and little, and contemptible must the Church of England appear in the Eyes of others abroad, whilst Her Priests groan under the heavy Burden of Poverty at home? What Encouragement will there be, for Men of Parts and Learning to Engage in her Defence, to resist the Industrious efforts of Cruel Popery, or the sly Satanical insinuations of Schism? And if such Dangerous and Unpopular Works as these, are the business of our Reverend Clergy; if these are they which have all along in former Ages, and do now render them so deservedly Illustrious among Men of Sence and Honour, when nothing but Rags and Scorn are to be met with from the Gown; I believe the Church of England will lose Her Reputation, and instead of being the Joy of the whole Earth, will at length become a By-word and Scandal in it. Perhaps those Excellent and Learned Works, which extort honourable confessions, from our Ingenuous Adversaries, and which gave Rise to that noted saying, Stupor Mundi Clerus Angliæ, perhaps, I say, if People could have been of your Mind, these, to the great detriment of Religion, would have never been Wrote or never Publish'd.

Decemb. 9. 1704.

In this Case, they are of Opinion, as they were in their First Answer— That Poverty, as *malum in se*, is, nor ever was accounted a Blemish to the Church; ——— And by the same Rule, the Poverty of any Branch of the Church, is no Blemish to it as a Church; and in this Case, without Reflecting on the Gentleman's Argument to Her Majesty's



Majesty's Charity, the *Oxford* Gentlemen were under the mistake before mention'd; and they are willing to joyn issue with him on that Head, that Poverty in it self can be no Reproach to the Church of Christ; nor to any particular Church in the World.

On the other hand, as the Clergy of a Church, Enjoying the Wealth, Oppulence, and Riches of that Church, suffer at the same Time, some other of their Fellow-Labourers to Starve in their Masters Vineyard; they at the same Time being able to Rectify, Cure, or Allay the Evil, this is without doubt a Reproach.

But to bring this to a Point, Neither is this last a Reproach to the Church of *England* as a Church; but to her Clergy, Gentry, Nobility or Constitution as a Civil Body, since in her Politick Capacity, She appears able to Remedy it——Now as the *Oxford* Address took no care to distinguish this, but expressly to say——*That her Poverty had brought a blemish upon her*, which as a Church cannot be True, as a National and Politick Society it may, and thus it is the Society's Opinion; the Reflections on the Address are thus far just, and both ways our former Observations were Right.

THE Author of this Paper, in *Nomine Societatis*, professes to be Master of no Extraordinary Talent in *Philosophy*, and particularly in *Physicks*; but Nature making Tolerable Discovery of her self in most Parts needful for Common Speculation, where Persons are any thing observing of her, a competent Knowledge is to be attain'd; and as far as this qualifies, the Enquirers will meet with Resolutions to their

Questions in the best manner he can; and if these Answers are merely Natural without the Artifice of School-Distinctions, Terms of Science, or much Experimental Knowledge, the Gentlemen will please to remember they were here cautioned not to expect it.

The first Question of this Sort we have before the Society, tho' it is a merely Philosophical Question, drives plainly at another Design; and as the Society thinks it always most proper to answer the Intention of a Question where it is plain, as well as the Literals, they cannot forbear giving their Opinion in both Cases here: The Question is included in the following Letter.

S I R,

IF it be not too much trouble, I would desire your Opinion to the following Queries. Whether there be any other Beings besides Matter, And whether the words Immaterial Substances do not imply a positive Contradiction, seeing they are the same with Substance, without Matter? and you will oblige,

Sir,

Yours, L.

This Letter the Society supposes, Asking the Gentleman pardon if they are mistaken, has some unhappy Retrospect at the Immateriality of the Soul, and consequently at the Opinion of its Immortality.

They hope it cannot be expected a Paper so confin'd as this, should enter into all the Debates, which have for



so many Ages fill'd the World upon this Subject; *Second Thoughts*, and *Third Thoughts*, and *Answer and Reply* have in our Opinion left the World just where they found it; and those Gentlemen who will have nothing in their Religion, but what is capable of Demonstration, must have but a mean share of Religion.

Our Converse with the World of Spirits is a thing in our Opinion very certain, and if farther search'd into, might serve very much to illuminate this Affair; it demonstrates much of a future Existence, and perhaps might discover a great many Niceties we are not yet Masters of——but since the Adversaries, I mean to the Doctrine of the Soul's Immortality, are for putting by all reveal'd Knowledge, and an absolute Demonstration is impossible, we would put it upon them to resolve what is the meaning of Visions, Foresight, Forebodings of Evil or Good, and whence such things come; if not from some Sympathetick Influence of Spirit unembodied, let them assign some Cause; if it be then there is a World of Spirits, or a Mass of Spirits as Mr. *Asgill* extraordinarily expresses it, to which all Spirit has Recourse, makes its return, and from which it has its Original; if this Doctrine of Spirit be entred into, it must be contradicted or allowed; that there is a Communication of Spirits is demonstrable by the Consequences, as above, how it can be without allowing an Immortality, is not so easily made out; because, if there be a Mortality of the Soul it was never pretended it out liv'd the Body, and was capable of a separate Death: Nor have they ever pretended that Spirit abstracted from the Body could Dye or Cease.

From this separate Being of Spirits the Pre existence of the Soul we presume has been deduc'd, as well as its Immortality; Nor can we see any Argument against it, or any Danger, or ill Consequence in the Opinion, equal to those that follow the supposed Mortality of the Soul.

To bring the Scripture in as any proof here, would be to no purpose, because these Gentlemen are too fond of exploding all Matters of Faith, and flye to the Wilderness of Philosophy, where they please themselves with bewildring their Reason, and study to form Contradictions, as it were on purpose to justify the Not-regarding what Reason discovers, because she does not discover all they pretend to seek.

If there is a World of Spirits, if there are Discoveries made of a Conversation between Spirit Embodied, and Spirit Uncas'd; if there are Appearances from that Enlightned State, then the Spirit lives after the Prison is broke; and the Case of Flesh and Blood being laid down, the Soul is yet a Being, whether *Materialis* or *Spiritualis* is not the Question, and how it can dye afterward they must explain.

But as this puzzles them they flye to Philosophy again, to demand what is this Spirit, is it Substance or Matter, or is it Substance without Matter? is it Being without Substance, or Matter without Substance, or is there any Being without Matter?

Matter has been always ambiguously taken by our Philosophers, and the Proposer of this Question, ought to have defin'd it before he had gone on to the Question. Some allow it to be *Materia*, but not *Corpus*, and so leave it undecided, *Vel Materialis, vel Spiritualis*.



The Negative or Contrary to Matter is *Non-Entity*; and if the Contrary to Matter be *Non-Entity*, then *Spiritus est Materia*, and there is nothing in the World but Matter. Then the Question returns upon them, and they are to tell us what they mean by Matter; if they mean *Corpus*, then *Spiritus non est Materia*, and there are other Beings besides Matter.

Nor can this Affair be pass'd over without some Reply to those Gentlemen, who run this very Debate up to a Terrible Extream, *Viz.* The denying the Being of Their Maker, and raise blasphemous Enquiry against the Nature, Being, Possibility and Power of a

God, because their slow sighted Understanding cannot describe or define Him.

Without entering into their horrid Question, I would recommend those Philosophical Gentlemen to trace Nature to her first Cause, and impartially examine the beginning of Matter, of Body or of Spirit, and they must by all the Power of their own Rules, find out a *Mighty Something*, a Great First, which was Pre-existent, Self-existent, Necessarily-existent; and let them call that what they please, dissect it how they please, define it by what they please.

That I call God——That one Great Word of Fear,  
At whose Great Sound,  
Nature pays Homage with a Trembling Bow,  
And Conscious Men but faintly disallow;  
The Secret Trepidation racks his Soul,  
And while he says *No God*, replies, *Thou Fool*.

ANOTHER Philosophical Question has been before the Society, and which they, however willing to reply to, refer to the better Judgment of our Naturalist, as a thing proper to be made as explicit as possible.

Gentlemen,  
THO' the following Subject is not agreeable to the Subject your Society was intended for, yet 'tis hop'd 'twill not be unanswer'd. A Debate arising whether the Fire burns, or the Coals burn, and no Agreement being resolved on, 'twas at last propos'd (*Nemine Contradicente*) humbly to leave it to your Determination.

Yours, H. T. N. T. N. L.

N. H. &c.

Lond. Dec. 8. 1704

This Question seems also to reflect back upon its Author, and require more explicit Terms; As

1. What he means by burning there, whether Active or Passive.
2. What he means by Fire.

As Fire is Motion only, which, as our Philosophers say, is the Essence of Fire, and creates heat; so the Application of something already put into that Violent Motion to something else capable of being put into equal Motion, creates Fire; and that something being found in the Coals very receptive of that Motion, those Particles operate upon themselves, and are said properly to be active in their own Consumption.

But



But if Fire here be understood as Elementary, 'tis a Decider of Controversies in Nature; 'tis a Divider of Parts, a Converter of Species, 'tis wholly active, 'tis an Aggressor in Nature, it acts by Consumption, Evaporation, Calcination, Vittrification, and Separation, with several other wonderful Effects, which it has upon passive Nature; and in this Sence we are humbly of Opinion, the Fire may be said to burn, and not the Coals.

**I**N our Review N<sup>o</sup>... We inserted a Question in Latin received from a Gentleman, who owns himself guilty of Murther, and demands whether he be oblig'd to surrender himself up to the Law.

The Society answered, *he was not*, which is still their Opinion; but as they always are willing to give a just Deference to other Judgments, and have invited the Judicious Readers to give their Sentiments on that Head, they cannot but give a due Weight to the following Objection.

#### Review N<sup>o</sup>...

**Y**OUR Votary (as I apprehend by your Answer) has kill'd or murder'd a Man, for which he's a Penitent, and would do any thing you shall advise to, that may expiate the Crime, make Satisfaction for the Damage, and bring him to Peace in his Conscience; so that should you advise him to render himself into the Hands of Justice, he would do it.

You answer him well (in my Judgment) in all other Respects (which for Brevity I'll not repeat) but whether your Answer be well in not advising to render himself into the Hand of Justice, I hope you'll better discern, when you have compar'd his Case with that of Achan.

*The Querist has kill'd a Man, which is a Capital Crime, and a positive Breach of the Universal Law of God, which concerns all Men; yet he has done it so secretly, that no Man can accuse him of it, or evidence against him; yet he is judg'd of God in his Conscience, is very uneasy, and under Horror; would be eas'd and reconcil'd to the Judge, tho' he discover himself, satisfy the Temporal Law, and expose his Person and Estate to the Severity of it.*

Achan kill'd no Man, stole no Man's Property, broke only a particular Law or Command, never enjoyn'd before, rarely after, did it also unseen of all, whereby he might give ill Example to none, might enrich himself and his, but impoverish none; yet the thing that none knew was done (except God only) nor were Losers by being done, the just God and All-Wise, would have brought to Light, and divulged to all the Nation if not Nations, and that by Achan's own Mouth, his reasoning that he might repent and reconcile himself to God, in as publick a manner as he sin'd against him; that he would slight the Booty, never take it out of the Earth, or as all use it, nor ever Sin in Breach of God's Command more, but conform himself in all things hereafter to them, would not satisfy the Divine Justice, nor would this Plea be accepted, (No Man need to accuse himself) tho' it might be a Maxim in theirs as well as in our Law, which seems to appear by that Law, that says, in the Mouth of Two or Three Witnesses, Truth shall be established. What is the Matter then that these Reasons will not serve, but he must discover himself, &c. why, it is that God may be Glorified?

Now our God is the same that Israel worshipped, and he is still a Jealous God, jealous of his Glory, and his Glory is to be tendered now as much as ever; so that if by



by your Answer and the tendency of it, this be done, your Answer is well in all Respects, if not, then if the Querist be advis'd [ That God may be Glorified ] to cast himself at the Feet of the Queen, or of Her Ministers : Confess not only the Crime, but that he's the Criminal, and that the Judgment of God in his Conscience, would permit him no longer to conceal the Guilt, nor himself from Temporal Justice, that he may escape the Eternal Punishment. It may not only be of unspeakable Advantage to the poor Penitent, in Respect to his Soul, but may be a means to deter others from the like wicked Practice ; for they shall Hear and Fear, and ( as may be hop'd ) do so no more, seeing the Justice and Severity of God against this Bloody and Crying Sin of Murther.

And yet who knows but that the Queen ( upon this Penitent's so confessing his Fact and Repentance of it ) may remit the Corporal Punishment of it, and receive him to Favour, for She is Merciful.

I am a Stranger to you, and as much to the publick, but I love your Design of exposing and detecting Vice, Immorality, and what is Scandalous ; and I commend the Method you have chosen to effect it, as what is sharp on the guilty, but pleasant and entertaining to others. And as I concur with you in these, and you are pleas'd to invite others to add their Thoughts in any considerable Case, and particularly this, to your Answers ; I have taken this Liberty to communicate mine as above, leaving you that of suppressing it, if you judge it useless ; and now wishing you Success in your Undertaking, concludes with due Respects,

Your Friend, &c.

London, Octob. 5.

1704.

W. B.

All the Society think fit to say in this Case is, that the Examples are different ; *Achan*, like a Man taken up upon Suspicion, and charg'd home with the Fact, was in the Hands of Justice. *Joshua*, like the Ordinary of *Newgate*, pardoning the Simily, when a Malefactor is Condemn'd upon positive Evidence, and concurring Circumstances, but obstinately persists in Denying the Fact, urges him to confess, and give Glory to God, urges to *Achan* the visible Discovery Providence had made of his Guilt ; the Lot having by immediate Direction singl'd him out as the Person, urges him to give Glory to the infinite Knowledge of God, from whom he saw plainly nothing could be conceal'd ; and therefore before some other miraculous Detection was made, he should throw himself at his Foot, and acknowledge the Guilt that was thus apparently in a Way of Discovery ; and so glorifie Divine Justice by Confession of the Fact and all its Particulars.

Now with Submission, here's no such leading Discovery of the Divine Will, the Person is not in the Hand of Humane Justice, nor any visible Detection of the Fact ; and so far immediate Divine Justice does not seem to concern it self ; and our Law making it lawful for a Man not to accuse himself, we cannot think him oblig'd.

Further, *Achan* was not under equal Obligation to discover his Guilt, before the Lot had pointed him out, the Glory of God was not so particularly concern'd before as it was after ; when it seem'd more than ordinarily at Stake to make it plain, that the Direction of the Lot was in his Hand, and that his Providence could discover all secret

B

Guilt,



Guilt without the Help of the Person concern'd.

As to the Advice to the Person, to obtain the Queen's Pardon, it seems wide of the Case; for the Queen may suspend Punishment, but how will the Glory of God be clear'd, encreas'd, or vindicated in that? On the other Hand; Our Law of Appeals, supersedes the Queen's Pardon, and exposes a Criminal to be Hang'd with the Queen's Pardon in his Pocket; and so that Proposal is nothing at all to the Purpose.

Upon the whole, we cannot think the Person bound to be his own Executioner, by surrendring; God is equally glorified by a sincere, hearty Repentance, as by any Act a Man can do; and the putting himself into the Hands of the Law, can have nothing, that I know, in Scripture to justify it; unless they will prove *Achan* was bound to confess his Crime before the Lot had found him out.

**N**OW must the Author of this Paper turn *Casnist*, and from a very mean Philosopher, turn as indifferent a Divine. He heartily asks Pardon of all the Gentlemen of the Pulpit, for invading their Province; he was once of the Mind to have pretended with the *Athenian* Mercury, that we had a Master of the Text among us; but pretending and presuming are not his Talents; and besides the Performance might possibly have bewray'd it; he is rather inclin'd to be candid, and answer as well as he can: If he has the Misfortune not to please, he hopes the Enquirer will place it to the Account of Incapacity; and not slighting the Substance of the matter, the Case appears in the following Letter.

Gentlemen,

**I** Have with a great deal of Pleasure and Satisfaction, read your Reviews; and in my Judgment, gone with you in all your Arguments from the Beginning, till come to N<sup>o</sup> 36. where I was oblig'd to halt, being unwilling to leave Company, till I knew your Explanatory Thoughts on the Words following, viz. We acknowledge a Papist may be saved, we grant a Turk cannot; because he scorns the Blood of a Saviour, and despises the great Mystery of God manifest in the Flesh.

These Words seem to want that Charity and Generosity which runs through the Thread of all your other Discourses; therefore you are desir'd to give us your Opinion, whether you think, that all these People, how sincere soever under the Mahometan Yoke of Bondage, are therefore excluded the Kingdom of Heaven.

Novemb. 13.

C. B.

1704.

The Society, Sir, reviling their Originals, do find it right quoted, and that they did say so; and they cannot see any Reason to retract their Opinion; and since you return upon them with the Question, Whether a *Mahometan* may be sav'd? They answer;

According to the Tenour of Salvation reveal'd in, and prescrib'd by the Word of God, contain'd in the New Testament of our Lord and Saviour Jesus Christ, we humbly conceive, as a *Mahometan*, he cannot

1. Because the Scripture which we are still supposing to be Sacred Truth, dictated by an Infallible Spirit, a compleat Rule of Faith, and containing all things necessary to Salvation, is plain and express to the contrary; affirming,



ing, that *whoever believes i. e. in the Lord Jesus Christ, shall be sav'd*; and *whoever believes not, shall be Damn'd*. That if Christ be not in us *reprobati sumus*, that is, Out-Casts; that there is *no other Name under Heaven, by which a Man can be sav'd*; and a Multitude of other Places in Scripture, which limit Salvation to Believers in Christ Jesus. —

If these Scriptures be not true, or not positive, or not Literally to be understood, then a *Mahometan* may come in; but at this Door he cannot, because he not only denies Christ in all his Essential Capacities of Saviour, Mediator, Sacrifice, &c. but contemns the Salvation promis'd by him, setting up *another Name under Heaven* to be sav'd by.

I am not limiting the Spirit or Power of God to Negatives, as to Persons by Name, or affirming that God cannot bring a *Mahometan* to acknowledge Christ, see, and believe in a Crucified Saviour, but then he is no more a *Mahometan*. — And I think it no presumptuous Expression to say, That *God cannot save a Mahometan as such*; by which I would be understood, not that any thing is impossible to infinite Power; but he cannot without dissolving the Covenant of Grace, breaking all the Measures of Man's Redemption reveal'd to us in the Scripture, lessening Christ's Satisfaction, and unpreaching all the Gospel-Doctrines, in which all that ever went to Heaven believ'd; and in the Faith of which they died.

What therefore the Scripture has confin'd, let no Man enlarge. If a Man blaspheming Christ, denying his Divinity, Satisfaction, and Intercession can yet be sav'd, then Christ has

died in vain, and our Faith is all vain. I must therefore be allow'd to stand fast to my advanc'd Opinion, that a *Mahometan* as such, cannot be sav'd, or I have lost all my Notion of Salvation, and am in a very uncertain Case, when I think of Religion, Eternity, or a Saviour.

To prevent unnecessary Cavils, and Talking with People that will deny Principles, 'tis needful to premise two Things, which are desir'd of all the Gentlemen that give themselves the Trouble to Query with the Author of this.

1. They are desir'd to suppose, that the Scripture is the Word of God, the general Rule of Faith, contains all things necessary to Salvation; and that plain and unexceptionable References to it, shall be an End of all the Strife in these Cases. Or,

2. Enter their Exceptions against it under those Denominations.

**T**His is promis'd to prevent the Occasion of repeating this matter, in every Answer shall be given; and the following in particular.

Gentlemen,

**P**ray, give us your Thoughts upon the following Particulars.

*Whether the Soul of an Infant, dying without being Christ'ned, is not as happy as if it had been Christ'ned?*

*If you say it is not, Qu. whether it don't seem an Injustice of God, to deprive the Child of the Happiness it would have receiv'd by being Christ'ned; since it was only the Parent's Neglect?*

*If you allow that it is as happy, what's the Reason that Parents, when a Child is*

*born, perceiving it not likely to live, are so desirous to have it Christ'ned.*

In this old disputed Case, the Society answer, They cannot say, that a Child of believing Parents, dies in any Danger of Damnation, for the Omision of Baptism, for the following Reasons.

1. Because the Scripture, of which the premis'd Articles are to be remembered, is silent in that Case, and no where says so.

2. Because it would then be in the Power of any Parent, to determine the future Condition of their Children, that die in their Infancy, or at least to expose them to the Danger of Eternal Death, or save them effectually from it at their Pleasure; which is not Rational or Consistent with the Nature of the Thing.

As to the concern People are in on that Account, how can it be expected the Author of this, should give a Reason for what they do; 'tis enough for him to attempt to tell them what they ought to do; and some think he takes upon him too much in that.

**T**Ho' our Society have declar'd against Invidious Personal Reproaches, Family Piques, and promoting Broils and Quarrels, Things they are rather willing to suppress and discourage, yet they don't think that entitles them to omit that any thing may consist both with Mirth and Good Manners; and therefore they cannot refuse a Gentleman, who made the following Request on behalf of his *Mistress*.

Gentlemen,

**I** Had a kindness for a Young Woman that belongs to a Shop not far off from one of our Exchanges; but hearing a Report of Her, which She herself owns to be True, makes me forbear till I am better satisfied; for She says, one day being sent into Cheap-side, a Gentleman catch'd her in his Arms, and carryed her into a Publick House, at One of the Clock in the Afternoon; notwithstanding all the Resistance She could make to the contrary; and after bringing her in, forc'd her to Drink some Waters, which he had there; that after that, he carried her up Stairs to Dinner, where there were four Gentlemen at Dinner with them: But Dinner being over, he took her into a Little Room, and there he was very Rude to her, though, Poor Girl, she made all the Resistance she could. But when she came to Shop, her Mistress examining her, Why she staid so long? Being a very Innocent Creature, declar'd the whole Matter to her, but cannot find the Place out again; neither does she know, whether it was a Tavern, or an Alehouse, but she is sure that it was near Bow-Church.

Gentlemen,

I desire your Answer; and if you can inform this Poor Creature, how she may find the Place and Man again, it may be of great Service to her, for she can handle her Needle with any Body; therefore 'tis pity she should lose a Customer, for want of knowing where to find him.

*Which is all from*

Decemb. 22.

1704.

Your Servant to Command,

G. V.

The



The Society having considered this Poor Gentleman's Case, came to several Conclusions in his behalf.

1. If the Poor Girl was Spirited, and run away with, how could she help it; especially being pretty Light too her self, any Body knows such a thing might be done ?

2. If she made all the Resistance she could, poor Girl, what could you expect more of her ?

3. In the Disorder and Fright, the Poor Lass was in, why should it be such a strange thing she should lose her self, since she is not the first of her Profession has been lost in that manner ?

As for the Societies Advice, it is twofold.

1. To the Gentleman, That the next Lady he Courts, should not be an Exchange Woman; or if she be, That he should not be so much surpriz'd, if she is Spirited away, or happens now and then to lose her self.

2. To the Young Lady her self, their Advice is, That the next time she is pleas'd to be carried away, she knows not whither, she would please not to come Home and tell of it.

THE following Story is told, respecting neither Party, our Society industriously avoiding all Party Cases, as far as in them lies; but they could not but give this Relation for the sake of the Moral; the Letter it self having been by them a long time.

Gentlemen,

Here happen'd on Sunday last, small Difference between a Dissenting Minister, and a Physician, in German-street; the Question arose about Extra-Essentials. The Presbyter pretended, that several Ceremonies of the Church, were meer Man's Invention, and ought not to be suffer'd under a Gospel-Teaching Ministry; that in several of their Ordinances, there was too great a Relish of the Old Babylonish Whore, and bore too near a Resemblance to the odd Superstitious Whimsical Customs of the Jews, and ought no more to be regarded, than their Ridiculous Ablutions, Washing of Cups, Platters, &c. The Physician on the other hand, undertook to prove the Necessity of every, even the most Minute Circumstance of the Church, and shew'd him how some were Types, others Shadows, and Symbolical Representations; that, in short, every Ceremony had its Meaning and Instruction in it; nay, that the very Washing of Cups and Platters was Orthodox, and might afford useful Doctrine to those who had the Sense to apply it. The Presbyterian hearing him call the Washing of Cups and Platters Orthodox, grew very warm, and told him, it was flat Popery, that he would maintain it to the very last Drop of his Blood; nay, that it smelt strong of Antichrist and Blasphemy. The Physician was nettled at that Reprimand, and Swore bloodily he could prove it from Gallen and Hippocrates, and that there was abundance contain'd in the very Mystery of Washing; nay, if he had but Faith and Patience, he could show him a whole Parable in the very washing of Windows; and so to convince him, calls immediately for a Servant, and sets him to washing his Windows in the time of Divine Service. The Presbyterian- frightened at the Irreligious Act, run out of Doors, crying out,

The

The Devil, Antichrist, Scribes and Pharisees *and has kept his Bed ever since. I can go far afield the Truth of this, for I was an Eye-Witness of the Demonstration.*

Yours, J. H.

The Society Unconcern'd whether this Story were true in Fact, or not, heard it out with great Prudence, and at last came to this Resolve.

1. That Heat and Passion prove nothing, but drive Men into Unwarrantable and Ridiculous Extremes; and let their Opinions be never so well grounded, and the Consequences well drawn, it leads them into so many unjustifiable Additions, that generally they fool themselves. Thus here the Doctor fell to Cursing and Swearing, the other run out of Doors in a Passion, and being almost choak'd with his Choler, it threw him into a Fever, or some other Distemper.

2. That could all our Religious Differences be pursued with a Christian Temper, be argued calmly, manag'd with Charity, and no more Zeal than is according to Knowledge, they presume there would be no occasion for such Unnatural Strife of Parties; such Feuds, Heats, and Interruptions of the Nations Peace, as we find among us; and all the Advice the Society can give on both Sides, is what has been given them already from two of the highest Oracles they can Name, *viz.* the Scripture, and the Queen: The first says, "As much as in you lies, live peaceably with all Men: The latter, by all the Moving Eloquence of a Throne, Per-

swades to Peace and Union: And if these will not prevail, they humbly conceive, all their Endeavours that way must be fruitless, and to no purpose.

But they cannot but recommend the Picture of these two Mad Disputants to the Age, just from the same Principles as a Drunken Man is a good sight to show a Drunkard, to let him see his own Likeness, and to inform him what a Beast he is pleas'd to be, but does not know it.

THE following Letter being very Short and Concise, the Societies Answer will be Short and Direct; if the Gentleman please to Explain himself, he shall hear farther: For tho' at present 'tis guess'd what he means, the Society are not willing to make a meaning for him.

Gentlemen,

Pray favour me with your Answer to the following Query.

"Whether that which is a Scandal to Religion, ought to be countenanced for Reasons of State? I am,

Gentlemen,

Decemb. 19.  
1704.

Your humble Servant,

C. L.

The Society Answer, No; and farther these Respondents Answer not.

THE



**T**HE Society having received several Letters relating to the Royal Touch, as from whence the Power of Healing came; Whether it be Inherent in the Crown, or in the Royal Family, how long it has been practis'd, and why discontinued in the late Reign, and the like; they think fit to give part of their Opinion as an Answer to the following Letters.

SIR,

**Y**our Laudable and Generous Undertaking to Enlighten, as well as Satisfie our Minds, licenses me, among the rest of your Addressers, to craze your Thoughts on the following Topicks.

I am solicited by a Friend, to go to the Queen for a Touch, but have not a Belief, that it can be of any Service to my Case; in which, as I presume, consists all the Sanative Virtue. There may be the Power of a Miracle, as a peculiar Honour to the Kings and Queens of England, or the force of a \* Spell, but

\* Have known as Serious Words used in a Charm, as those of the Bishops.

know not what Bottom to found such an Opinion on: So if you please to oblige me with some Account of the Origine of this Custom, and how you suppose the Cure to be perform'd, it will be esteem'd a great Favour, as it will be a Guide for

Nov. 29.  
1704-

Your very humble Servant,

B. N.

Gentlemen,

**W**Hen was it the Kings of England had the Power or Gift conferred upon them, to cure the Scrophulæ by Touching?

*Does a Deposed King lose that Power, or not? Because I heard some People say, That for want of that Power, our late King did not Touch.*

*A Friend of mine would fain know by whom this Power was given: I have Answer'd him, That it comes here from the same Source as it does in France, where their Kings pretend to, and exercise the same Gift. But because this don't satisfy him, I refer him to your Learned Society. In resolving this you will oblige my Friend and my self, who am,*

Nov. 22.  
1704.

Your very humble Servant,

J. R.

The Contents of the first Letter seem to be an Answer to it self, you have no Faith—Upon this, the Society came to the following Resolution.

1. They are to resolve from the Letter, as well as from the General Knowledge, that this Distemper, commonly called, the King's-Evil, is actually cur'd by the Royal Touch.

2. They are to resolve, That it is not always so cur'd; for that some People remain afflicted with it after the Touch.

The Historical part of the Original of it, as a Practice, they willingly or purposely omit, many Fabulous Relations being handed down, which seem to leave it very much in the Dark.

But as to the Cure it self, their humble Opinion is, it consists of three Parts.

1. And

1. And primarily, the Gold hung at the Breast, in which there is own'd a Physical Vertue, and strong Antipathy to the Malignant Nature of this Disease.

2. *The Faith of the Prince the Person Curing* : Now, as we are told in the Sacred Writ, the Exceeding Power of Faith illustrated by these Particulars, that it may remove Mountains, cast out Devils, and the like, by Mr: *Asgil's* Rule; and it cannot be contradicted, they that have arriv'd at the same Degree of Faith, may perform the same particular mighty Actions. And this is plain from *Matt.* 17. 19, 20. where the Disciples not being able to cast out Devils, ask our Saviour, Why they could not? And he tells them, *Because of their Unbelief.*

If it be ask'd, How a Wicked Prince can have this Faith? They Answer: If it be not Petty-Treason to say any Princes are so, by the same Rule that our Lord represents several People claiming Admittance, and saying, *Have we not Taught in thy Name, and in thy Name have cast out Devils, and done many Wondrous Works;* and yet he shall reply, *Verily, I say unto you, I know you not;* *Matth.* 7. 22. So that 'tis plain, the Faith of Healing may be where that of saving is not——

3. But all this, notwithstanding, the Faith of the Patient or the Person, without doubt is required; and this they cannot but take for a Certainty, That whatever Cures have been this way wrought, the Particulars of which they cannot account for; never any Person was Cur'd by the Royal Touch, whose

Faith rejected the Method as a Cure; and firmly believ'd it would do them no good.

The Power of Imagination, Fancy, Conceit, or Faith, call them which you will, have all of them their particular Influences, in Case of Diseases, and some very strong Natural Reasons are given for it; there can remain therefore no doubt, but that their contrary Influences are also very strong; and he who firmly believes he shall not be cured, shall as certainly not be Cur'd, as he that fancies he shall be Cur'd, shall have the Cure.

As to the Query, "Whether it be "Inherent in the Crown, or whether "peculiar to the Royal Family? 'Tis plain, it cannot be in this or that particular Royal Family, because the Advocates for this Cure, carry back its Original to *Edward the Confessor*; if it be not then in the Blood, it must be placed among some *Addenda* to the *English* Crown; and how to make out a Philosophical Demonstration of that, remains a Difficulty too great to be easily resolv'd.

If some of our Kings have omitted it wholly, and to Instance in no other, our Querist plainly means the late King *William*, 'tis plain to me, his Majesty had not equal Faith in the Power of Curing it, and did not think fit to attempt it, without the most Material Qualification.

THE Subject of the following Letter having been some time before the Society, they doubt the Occasion may be over, as to the Parties; but as perhaps the like Cases may happen, they thought their Answer might be useful.

Gentlemen,



Gentlemen of the Honourable Society,

**A** Sum of Money being lost by Gaming, the Person that lost it, hath been Absent for some time, is now come again; the Money being demanded, he refuseth to Pay it, by reason there was not Stakes down in the Time of Gaming; both Sides are agreed, That the Ingenious Society shall Decide it: And so, Gentlemen, if you will be pleased to give your Advice in the next Review, if you can conveniently put it in; in so doing, you will very much oblige,

S I R.

Decemb. 4.

1704

Yours, W. M.

By way of Answer to this Dispute, the Society thought fit to resolve:

1. They premise, that they do not agree by this, that Gaming is in any Sence, a lawful Method of Contracting a Debt; and therefore agree in the exceeding Justice of our Law, to limit the Extravagancies of such People, who playing for Extravagant Sums, frequently drew Persons into Promisory Obligations for Debts, on pretence of Play.

2. But this they must also resolve, that if Gentlemen will Play, and lose their Money, he that loses his Money at Play, ought when so lost, and he has no Objection of foul Usage, to think himself equally oblig'd in Honour and Justice, as if the Money had been fairly gaged.

Honour is Honesty, and Honesty is Honour, and both Oblige a Man to Equity; or to speak in the Gaming Language, To do the Thing that is fair: Now

if the Person playing, design'd to have Receiv'd or Demanded the Money of the other, if he had Won; he ought, without Question, to pay him now he has lost, since Equity binds him to do as he would have been done unto. Laying down Stakes, is to secure Knaves, and to put it in the Winners Power, to do himself immediate Justice; but to Men of Honour, who value their Words, and act upon Reputation, 'tis no Objection at all. In Italy or Spain; where Men play much upon Honour, as they call it, a Man will be as careful to pay a Debt thus Contracted, as a Foreign Bill of Exchange; and whatever he neglects, will be sure to pay punctually the Money lost by Gaming.

**T**Hese sort of Money Cases of Conscience, have always something of Interest attends them, and People are very willing to have their Profit and their Conscience go together; this is further observable in the following Letter.

Gentlemen,

**I** Coming to a Coffee-house this Week, happened to find a Piece of Gold; and if the right Owner did not call for it in a Weeks time, I think I ought to have the Piece of Gold. Now, Gentlemen, I would desire your Opinion in this Matter; and in Case the right Owner does not call for it in the time aforesaid, Whether, or no, it doth belong to me, the Master of the House, or the Servant. Gentlemen, I would desire your Answer by next Saturday, which of us three this Piece of Gold belongs to; and in so doing, you'll oblige your humble Servant,

Novemb. 8.

1704.

J. D:

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The

The Society are of Opinion, that if due Publication were made in the House, neither of the People wou'd have occasion to claim a Title to the Gold—— But as it is, the Immediate Question is, Who is Lord of the Mannar?——

The Coffee-house; as it is a Publick House, is the Street to all Comers; any one claims a Privilege of Egrefs and Regrefs; and therefore the Gentleman has all the Right to the Gold he found, which finding can give him.

But after all, 'tis the Opinion of the Society, That finding any thing really lost, is no real Title to the Property of it; for it is making a Title to your Neighbours Goods, not only without his Consent, and without a Valuable Consideration, but by his Misfortune; and thus in Case of a Horfe, or any Beast lost, the Finder has in the Sence of the Law, no Title; if he Sells, or Keeps, and Works this Horfe, he shall be liable as if he stole it, unless he first take such Course as the Law directs, crys it in several Markets, keeps it so many Months with a Wishe about its Neck, a Token by which every one may know it is a lost Creature, and so use all possible Methods for the Owner to obtain it again

All these things prove, that the Law does not suppose the Finding any Thing is a good Title to it.

But as Money has no Ear-mark, he that finds it, is the lawful Possessor from every Body but the Owner; tho' he ought not to think it his own, till he has first us'd all Lawful Endeavours to find out the Owner, in Order to Restoration.

**T**IS confess'd by the Society, they started a Notion in the last Supplement, of the General Conflagration,

on, Vitriifying the World; and having receiv'd a very weighty Objection against their suppos'd Opinion, they refer it to the Publick Consideration, as follows.

Gentlemen,

**I**N your November's Supplement you discover an Opinion, which seems to place Hell in a Glass-Bottle. For, it is there suppos'd, That in the Conflagration of the World, at the End thereof, all being consum'd by Fire, that Fire can consume still something, as in Vitrification, will exclude the Fires force, which must be Glass. Now Learned Men hold Hell situate in the Centre of the Earth, where this Glass, as a heavy Body, must of necessity take place. Then, 'tis highly reasonable to think, that it will be hollow, for the Reception and Containing of the Damn'd; and that they may not be at liberty to walk upon and round about it, as on the Superficies of the Earth. This gives great Scruple, Sirs, to many Honest Good Men, that have all along had so good Thoughts of the Bottle, as to place their Heaven in it. For their sakes therefore, and because you are your selves, in good measure, the Raisers of it, 'tis hop'd you will be pleas'd to resolve the Difficulty.

From the Devil-Tavern, Dec. 13.

Y. L.

The Society Object here,

1. Tho' some have been pleas'd to place a Local Hell in the Center of the Earth, the Society does no where concur with that Opinion.

2. And therefore Secondly, If this logenious Gentleman will have the Vittrification



trification to be Hollow, which yet they see not how he can make Rational, unless he finds out a Tube to convey Air into the Center of it; yet it does not follow, that the Cavity must contain, &c. as he hints.

3. His Observation is just, concerning their Disappointment, who have plac'd so much of their Heaven in the Bottle, they will certainly find nothing there to merit the Comparison.

4. Tho' there should be a Vitrication of Parts, there seems no Necessity to grant, that shall be the last Operation the Earth shall undergo, but some other Consumption we know not of.

5. 'Tis the Opinion of the Society, That those Gentlemen who place their Heaven in the Bottle, never trouble their Heads with enquiring much where Hell is, Whether in the Center, or in a Glass Bottle, and therefore cannot suffer much by the Disappointment.

**T**HE Society cannot close this Supplement, without giving our Importunate Lovers their share of room in it; and therefore as the former part is Serious, and perhaps to them dull enough, we must ask leave of our Grave Querists, to descend to something of Mirth and Madness; for we shall always meet with both in the Articles of Love, Marriages, Mistresses, and the like.

For Example,

The Reader is desir'd to look back into the last Supplement, where a Gentleman is pleas'd to bring himself in, promising a Woman Marriage without design to perform it, only to prevent her Eager Resolutions to Destroy her

self. This Gentleman, not satisfy'd with the Societies Answer, is pleas'd to raise the following Objections.

Gentlemen,

**A**dmiring that in your Answer to the Gentleman's Case, about the Lady and Pistol, in your Second Supplement, Page 13. you so much blamed him for making the Lady a Promise of Marriage, when he found her so Desperate: I desire to be informed, Whether you think it better to be, in a manner, accessory to a Person's Death, than be guilty of breaking a Promise? It is a known Rule, Of all Evils choose the least; and in my Opinion, his Promise is not binding, because 'twas extorted; and in such a Case Chancery would relieve him; and that you would be pleas'd to tell the World what other Course he could have took in such an Extremity, to have saved his Promise and her Life, and thereby you will oblige

Your most humble Servant,

Decemb. 14.

1704.

and Admirer,

J. L.

For Answer to this Gentleman, the Society say, they are still of the same Mind, That a Promise of Marriage differs in its own Nature from all other Promisory Obligations, because it draws with it a Reciprocal Separation from all the rest of the World; and no doubt but the Lady look'd upon her self as settled.

2. Marriage being nothing but a Promise, the Ceremony is no Addition to the Contract, only a Thing exacted by the Law, to prevent Knaves doing

C 2 what

what seems here to be attempted, and therefore the Society insist upon it, when the Promise was made, the Man and Woman were actually Married; and he can never go off from it, nor Marry any other Woman; but he must break all the Constitutions of the Marriage Contract, the Sanction of the Law excepted.

3. As to his Promise being Extorted, that cannot be; Extorting of Promises, which makes them Invalid in the Law, is when a Man, by Fear, or Actual Violence, such as Imprisonment, or Swords and Pistols, is obliged to make a Promise, this cannot be the Case here; and to say it was done to save her Life, it must be said, The Man must account for his Promise; it was she was to account for her Life; and the short of the story was, he was a Good-Natur'd Gentleman, and Marry'd the Young Woman purely to save her Life; for which she ought to be a very Obliging, Tender, Dutiful, and Loving Wife, or else she will be a Little Ungrateful She-Devil, like a great many of her Sex.

THE Common Pretence for Speed in abundance of our Querists, is the Decision of a Wager; and the Society are sorry they cannot gratifie every Gentleman with a Speed suitable to the taste of their Demands; but it is impossible, Supplement and all, to Answer every Expectation. The following Question is of Moment, and was on purpose reserv'd to this Place for a full Answer.

Gentlemen;

THE Question arising in Company, Whether the Woman that would permit a Man to set upon her Bed, after she is in it, and the whole Family before that time being gone to rest, would not, in all likelihood, admit him in some time into the same? I offered to lay, That by the frequent permission of the Man, the Virtue of the Woman might be seduced, and she thereby become a Prostitute. The Case being argued since, a Wager of two Guinea's for a handsome Treat has been laid thereupon; both Parties agreeing to stand by the Decision of the Society. You are therefore desired not to fail of Answering this in the next Review, because Monday is the Day appointed for the Money to be spent

Decemb. 14.

1724

I am Yours,

C. D.

To this the Society observe,

There is nothing in which the Men are Severer and Unfairer to that Sex, than in their Censures of their Vertue; and speaking in general, it is doubly cruel, because They only are the Aggressors in the Crime.

Customs and Sin, which were the Original of Shame, have made Modesty a Vertue; for 'tis plain, 'tis no Natural Endowment; Children in the Bloom of Innocence, know nothing of it, have no Native Propensity to it, but see and do those things without Blushing, which they will afterwards Blush to think of.

All the reason we can give for Jealousie, is founded in Vice; but as Vi-  
cious



cious Inclinations are not equal in all, 'tis hard to reprove one Person, because another is Guilty.

For these Reasons the Society cannot Agree, that the Person Nam'd, ought to be Tax'd *with a Suppose*, or with a *Possibility*, that she might be Seduc'd——For,

1. If a Woman of Vertue, She could not be seduc'd, nor ought it to be suppos'd of her ?

2. The Character of the Man, ought to go far in the Case; if he was a Man of known Vertue and Modest Character, the Freedom, tho' Unusual, might have no more Scandal, than if the Person had not been in Bed; for what signifies the Accidents of Place and Posture? Cloaths and Dress are no Guard to Vertue; a Woman willing, or capable of being made so, will hardly Defend Her Honour two Minutes the longer for being Up and Dress'd; and a Woman Vertuous with a Man equally so, is as secure Naked, as another, Guarded with all the Disadvantages of want of Opportunity.

3. 'Tis own'd, Discretion will guide Honest People, to avoid giving occasion to Censorious Tongues to reprove their Characters; nor will Breach of Discretion, give a sufficient Authority, to invade the Reputation of another.

The Society readily Grant, that Modesty is by Crime, Custom, and Necessity, become a most useful needful Vertue; and the Scripture seems to command it, by recommending all Things of *good Report*; but the exact Rules, the stated Bounds or Preliminaries of Vice and Vertue, have never

yet been settled; and 'tis a meer Point in frequent occasions, from whence Censure too often invades Innocence, and Common undesigning Freedoms, between the Sexes are Barbarously Stil'd Vicious Excursions; and we are not aware of the Breaches this makes upon both Vertue and Charity.

Nor is it Unworthy Remark, that no People are more forward in these Reproaches, than those, who according to the Proverb, have been *in the Oven*.

The Society are by no means for allowing indecencies, and extraordinary freedoms between the Sexes, as what may be in their consequences Fatal to Vertue; nor do they believe, any one so secure of their Vertue, as to justify their Leading it into Temptation; but on the other hand, they cannot suppose every Freedom to be Vicious, or capable of it; especially where the Character on both Sides are approv'd, and known to be generally Good.

Wherefore, in the present Case, they think the Censure Unjust, and too severe——But the Persons may observe, how neer the brink of Crime they walk, and take a Caution from the Society, to put them in mind that Slander and Scandal, like the Atmosphere of the Earth, cleave close to Crime, and take a considerable Space in the Circumference; and he that comes near the Last, tho' he does not touch the Vice, will carry the Stench of the other with him wheresoever he goes; and Prudence therefore will Direct those People who are Chary of their Characters, not to come within the Verge of either.——

Pride and Folly generally go together, said the Society; when they Read the following Letter.——

SIRS,

S I R S,

**A** Certain Gloucestershire Lady, whose Maiden Name began with a P. had the good Fortune to Marry an Old Gentleman; who at his Death left her 1500 l. and no more; some little Time after She hired a Woman to wait on her, who was her near Relation, and being willing to shew, which was Mistress, and give an Instance of her State, whilst they were both Kneeling before the Communion-Table, going to receive the Holy Eucharist, and the Priest Consecrating the Bread and Wine, call'd out three or four several times, to her Relation and Servant, to fetch her Clogs, which then stood by the Church Door; the other did it accordingly, tho' with great Reluctancy, and so the Offence of all the Parishioners; and now She is never pleas'd, except all that know her; give her the Title of my Lady, and with abundance of other Instances of intollerable Pride; she wants a Husband. Gentlemen, I desire you'll Answer these following Questions.

1. Whether doth the Sin of fetching the Clogs, at such a Time, lye on the Commander, or the Doer?

2. What satisfaction, ought She to make to real Quality, for endeavouring, to Croud herself amongst them?

Gentlemen,

Your Servant,

A. A.

The Letters, Names, and pointing Circumstances of this Case being left out, according to the Societies declar'd Resolution in such like Cases,

they came to consider the Queries in their Order, and to the first they say, the Sin, as the Enquirer calls it, must lie on the Mistress; the Servant indeed, being at that time Engag'd in the Service of a higher Master, ought to have Disobey'd with Submission, if that Passive Obedience Etymology be allowable; but it certainly discovered Intolerable Pride, Ignorance, or Disregard to the Solemn Work she was about, in the Mistress; and was therefore a most just Offence to all that were present.

As to the Second Query, truly 'tis hard to assign a Satisfaction to a Crime so generally committed; and we think those we call Quality, are the Occasions of it, by opening the Door to the Mob, in their own Mean Scandalous Conversation: And since by this, and the encreasing Wealth of our Commonalty, the Partition-Walls between Gentry and Rabble, Quality and Mechanicks, are all demolished; the first have but one Method left them to distinguish themselves by; and that is by an Exalted and Visible Lustre of Vertue, and Generous Behaviour, to set such a Mark of Honour upon their Persons and Families, as a Mechanick Education would have great difficulty to Imitate.

Then Quality would be valued, and till then I cannot help concluding, that

*Fame of Families is all a Cheat,*

*'Tis Personal Vertue only makes us Great.*

**I**T had been no Novelty to the Society, to have some of their own Sex tell an Impertinent Story of the Women, whom we take the freedom to tax with a great many little Follies, and some that we are as guilty of as they; and the Law has provided a certain Hieroglyphick,



glyphick, call'd, *A Ducking-stool*, for those Females who arrive to the Dignity of *Common Disturbers*; but the Society are at some loss, to find out a proper Punishment for a *Man of the same Character*, whose Picture is Drawn in the following Letter.

But here by the way, and before they come to the Letter, the Society cannot but Reflect, that they are under the Ill Tongues of a great many Brother Whoremasters, lately for telling, a Story *so like 'em*, that several People challenge the Affront, as done to themselves; *one says 'tis my Picture*, and I'll Cut the Dog's Nose off; another says, *the Rogues mean me*; and I'll Cut the Throats of Author, Printer, Publisher and the whole Club; this is very hard Gentlemen, when the Society only hung out the Coat, and it fits so many People, that almost every body Claims it; when at the same time they declare, they neither did, do, nor desire to know, who the Malitious sencer of the Letter meant; but would have all the Gentlemen, especially Three that lay Claim to it, take the Shame to them, and leave the Coat to us; this Circumstance put the Society upon desiring the Readers leave to tell a Story.

A certain Country Man having left some Sheep, made Proclamation thro' all the Villages, that they were kill'd by a certain Dog; and gave the Description of him, with a Reward for the Apprehender.

The Dogs coming to hear of it, were in a great Consternation, and began to look one upon another; and especially those who were Spotted like the Description given; and several of them Met, to consider what was to be done; they were all Disturb'd, and

thought themselves in some Dangre, but especially some who were us'd to Ship Stealing; and these were all for going to the Countrymans House, and watching their opportunity, to fall upon him, and Tear him in peices to stop his Mouth——But an Honest Innocent Dog among them, who, tho' he was Spotted like the others, had really no Guilt, and had not been a Muttoning with the rest, stood up, and shakeing himself told them, Really, Gentlemen Dogs, you are going about to tell the Neighbours, you are Guilty; for my part I'll have no hand in it; 'tis true, I am Spotted like the Dog in the Proclamation, but as long as I have no hand in the Crime, I don't care, I won't tronble my self about it; and if you will be rul'd by me, your way is to hold your Tongues, and appear unconcern'd at the Matter, only have a care how you come there again; and this Scandal will blow off, as long as there is no Evidence; what tho' the thing be True, no body can prove it, and therefore no body will meddle with it.

The rest of the Dogs approv'd of this Advice, so they put a good Face on the matter, walk'd about their Masters business perfectly unconcern'd, and no body could know the Innocent from the Guilty; and all the Matter blew over, only it had this good Effect, that having been so effectually scar'd, it Cur'd them all of Sheepbiting, and they grew very Sober Modest Dogs ever after.

But all this by the by; and for Animadversions let them take the Advice that need it. The present Affair before the Society, is included in the following Letter.

Gentle,

Gentlemen,

A Certain P——r, not quite a Mile from St. Michael's Lane, near the Monument, a single Man endeavouring to promote Mirth and Diversion (as he calls it) by Ridiculing the Sober part of the Neighbourhood, who are Married Men, Persons of Worth and Reputation, gives them the Title of Smock Pensioners, because their Wives Honestly and Industriously employ themselves in some kind of Work, for the greater Interest of their Families, &c. Now this Fellow (as Idly as he's Foolish) distinguishes these Worthy Persons, by such incoherent Stuff and Banter, as Captain, Lieutenant, Ensign, &c. They hearing of which, some of them went to him (for the Jest sake) knowing Fools are Wise Mens Tools, for Commissions, as he calls them.

He thinking they came to Beat him, being it is his Just Merit, has threatned to Indict them at the Sessions, for a Combination with intent to take away his Life, which they never design'd. Therefore I desire (Ingenious Sirs) your Directions speedily, how we shall deal with him, and you'll Oblige

Decemb. 21.

Your Devoted,

1704.

Sun Tavern.

If this Account be true of any Person, for the Society profess to point at no Body, nor to be acquainted with the Person, but leave him to Examine himself, as the Dogs did about Sheep-stealing; but whoever this Common Disturber be, the Societies Advice to the Neighbourhood, is,

1. That he be treated with a due Contempt and absolute Entire Neglect, as a Person not worth any manner of Notice, that he may in time be left to Laugh at his own Dull Jest by himself.

2. As to Returns, let them observe the Wise Man's Rule, That if an *Ass* kicks him, would not kick him again, but go on t'other side of the Way; that is in short, abandon him publickly, and count it a Scandal to be seen in his Company.

3. Let the Womens Curse be upon him, viz. Tattle and Impertinence; and let the whole Sex hate him for Inva-  
ding their Property.

4. Let him continue Single till he hangs himself for Love of an Oyster-Wench, and she scorns to cut the Halter; let him be the Jest of the Single Women, and the Married Ladies spit upon him as he goes by them.

So let all those be serv'd with him, who abuse the Men for being Careful and Tender of their Wives, a Crime they are so very very very seldom guilty of.

THE Society, having lately a Declaration of War Publish'd against them, by an Ingenious Gentleman, lately set up for a News-Writer; and who informs the World, he is also Resolv'd to set up for an Author; and to Review the Review, to the Tune of a 12 Penny, Book, which we had heard of before; and in which, if he no Answers the Author of the Review, then he has done in this Paper, is likely



likely to be Dear enough of the Price.  
They upon Mature consideration Resolv'd,

1. That they are not in a Condition for War, having lately come out of a very Chargeable and Bloody One, in which, most of their *Veteran Troops* were Routed, and all their Ammunition spent in Hymns, Elegies &c. and therefore 'tis a little hard to Engage them so soon.

2. They therefore Resolv'd to be wholly on the Defensive; and being very much enclin'd to Peace, they desire to know of this Enemy, whether he will not enter into a Treaty; for by the way, it has always been reckon'd Unjust to Declare War, before Reparation has fairly been demanded.

Upon this they Resolv'd, that the Second blow, being always counted the Cause of a War, The Enemy is an Invader, and Guilty of an Unjust War; for how does he know, but upon an Injury prov'd, he might have had Reparation?

But what if here should be no Injustice done at all, then this Man of War and Wit is a meer Rover, a meer Czar of *Muscovy*, a King of *France*, one that makes War as the *French King* did on the *Dutch* 1672, because of his ill Satisfaction.

To Examine therefore the Causes of the War, Our Society, which he will have to be but one Person, from whence we presume he has Read our *Supplement*, where that Truth being own'd, he wittily made the Discovery; made two Observations upon his News-Paper, Entitl'd, *ELIXIR, or the Marrow of the News*.

1. That the Allegories, were inconsistent.

2. That his News from *Paris*, is Nonsense.

To say the Author of this Paper, is not a Man both of Wit and Sence, and that seriously too, would be to tell the World we have neither; and therefore asking his Pardon for necessary Freedom, shall treat him as such, and spare the Title of Pragmatical, Dogmatical &c which he with less Manners bestows upon us.

But as to the Allegories it cannot be granted, he has prov'd their consistence; he says they are so far Consistent and Synonymous, as to be both comprehended in the Word Substance; which was intended in the Title.

'Tis strange a better Shift than this, could not be found out to defend this Case; or that an Author of this Gentleman's Sense, should not rather have Chose to say nothing. For,

First, Here is no such Thing as Substance mention'd, whatever was meant; and no rational hint, to lead any one to suppose it understood there. Besides, The Word *Substance*, which this Gentleman says he meant in his Title, is of so ambiguous and doubtful Interpretation, that they think the Author ought to explain it; for by the way, tho' we allow no great Matter of Substance in any of his News, yet pursuing our Author's Allegory, of Marrow and Elixir being Synonymous Terms for Substance; if he means Substance as, *Materialis vel Corpus*, then every part of a Body is Substance; and so it had been as just to have said, the

D

Excre-



Excrement of the News as the Marrow ; for one is as much Substance as the other ; if he means *Spiritualis*, *Quæ*. How that is a proper Term for Substance ?

2. If Substance is to be understood, yet the Allegories are inconsistent, because they are not equally expressive, and yet are joyn'd with the Particle *Or* ; which signifies they are Substances of the same Quality, which 'tis plain they are not, and therefore to have made them consistent, it should not have been said, *The ELIXIR and Marrow of News*, which if he had pleas'd to have done, he had heard nothing from us ; and this Criticism, we refer to the Naturalists, and Gentlemen of Philosophy, to judge of.

And the very instance, this Gentleman gives of a Paper *Holland*, is our Argument against him ; where he owns they are very Critical and Judicious, which we believe to be the Reason, the Paper he mentions, is only Entitled *The Elixir of the News* ; for the Author might well know, if he had call'd it, *The Elixir or Marrow*, it would not have pass'd Muster there.

As to our Observation of his News from *Paris* being Nonsense ; we joyn issue with him, to refer it to the Judicious Readers——Whether to say when a Foreign Post Arrives,

That 'tis *presum'd*, he brings good News or bad ; be not Nonsense ? For

*First*, 'Tis saying nothing to the purpose ; since every Body must know, if he brought any News, it must be Good or Bad ; and to tell People what they know before, is nothing to the purpose.

*Secondly*, It can be no Presumption ; for to say 'tis *presum'd*, when nothing could be more certain, is a perfect Contradiction ; and if he desires two fairer

Demonstrations of the Nonsense of his News ; he may have them, when he has Answer'd these.

And where now is the Society's Error in Observation, or what Injustice have they done ; that a Cruel and Bloody War should be Declar'd against them ? Wherefore being Men of Peace, they Resolve to give this Gentleman fair Notice, they will have no War at least, till he has defended the Sense of the News above, from a better Argument, than what he borrow'd from the *Daily Courant* ; of a Title to Translate *French Nonsense*, into *English Nonsense*.

As to Puns and Poetry, the Society does not understand them, and have declar'd formerly against them in the following Lines.

*Satyr the Men of Rhyme and Jingle Shun,  
Hast thou not Rhym'd thy self till thou art  
undone ?*

Reform. of Man. P. 26

Nor had Mr. *Justice*, for so by his Punning Poetry, we understand his Name, had this from us, but that we believe it may be some Service to his *PAPER* ; and *HELP IT TO SELL* ; which we suppose to be his principal End. And as to his 12 Penny Book when it comes, we promise to give no other Answer to, than to mend any Mistakes he shall be so kind to tell us of ; for we never pretended to be infallible ; and this we have offer'd before, and should have been done Calmly, without forcing him Maliciously, to put the People to the Charge of a 12 Penny Book, to find them out.

There are some Just Objections against his last Paper, but he has taken this so ill, we are loth to disoblige him again, at least so soon.



OF all the Wondring Gentlemen that come to our Society, the Author of this Story comes with a Doleful one, but on so common a Subject, that they cannot but wonder he should seem under any Surprize at it. In short, he is wonderfully Disturb'd to find a Woman Unsteady, Fickle, and Uncertain in her Resolutions.

Gentlemen,

I Know a Young Lady, whom Nature hath Endowed with a more than Common Stock of Beauty, she is no less a Favourite of Fortune, and hath a Wit proportionable to both, with other Agreeable Accomplishments, but strangely uneven in her Temper. One while she is so Extreamly Pleasant, and so Delightfully Free, one might justly imagine himself upon the very Brink of the desired Felicity, which Delicious Expectation is intirely frustrated by the next Interchange, when instead of meeting the aforesaid Freedom, one is sure to find the strictest Reservedness. Gentlemen, I desire your Advice in this Difficulty, how this Unstable Lady may be Obtain'd

Nov. 14.  
1704.

Yours,

G.

Indeed the Society wonder, Sir, that you are not Enquiring concerning the Exceeding Miracle in Nature, of the Crow being Black, the Swan White, or the Magpye *parte per pale*; and they desire you will be pleased to put on your Spectacles and Examine,

1. Whether there is not something in Nature that disposes them to Lightness, Instability, and Uncertainty in Resolutions.

2. Whether, Really and Impartially speaking, our Sex are not altogether as Unstable and Irresolute as they?

3. Whether pretending to so much more Stability of Judgment, and Censuring so violently the Weaker Sex on that Score, when it is found among us, is not so much the more Ridiculous?

4. Whether the Falseness and Dishonesty of the Men, is not both the Cause and just Excuse of that we call Instability in the Women?

After these Queries are resolv'd, Sir, by your self, the Society proceed to the particular Case. And,

First advise you to consider, if this Lady be as you describe her, Whether really she be worth obtaining; or no? Because if it appear, she be so bad as you report, she may not; and if not, then the rest of the Question is at an end?

As to that, how she is to be Obtain'd, they have no way but one, *viz.* That since she is so willing and easie to Day, tho' so backward and stiff to Morrow; take her to Day while she is to be had, and never say till to Morrow for a Denial.

More Impossibilities continually Crowd the Society, and they are afraid they must get an Hospital for Incurables; here is a sad Story brought before them, which they are exceedingly at a Loss to get a Cure for.

Gen-

## Gentlemen of the Scandal Club,

**U**nderstanding that you Resolve all Doubts and Questions, I make bold to interceed for a Young Man of my particular Acquaintance, he being Desperately in Love with a Young Lady; but she, poor Lady, lying under a Bad Scandal, makes his Friends very Uneasie at it: If he Marries her, he Disobliges his Friends; if he does not, I verily believe she will do her self a Mischief. Pray, Gentlemen, find out some Ways and Means to save the Young Lady, and not Disoblige his Friends. In doing which you will very much Oblige,

Gentlemen,

Decemb. 14.

1704.

Your humble Servant,

Paracelsus.

F I N I S.

## A D V E R T I S E M E N T S.

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1. As to the Lady doing her self a Mischief, the Society are of Opinion, by the Story, she has done that already; or else the Scandal he talks of, has done it for her.

2. If it be a Scandal, it must be Truth, and then his Friends are in the right, and he ought to regard them; but if it be but a Slander, he ought to Examine into it, clear her Reputation, and then his Friends, perhaps, may be better satisfied.

3. But if she be only slandered with Matter of Truth, 'tis very hard if his Friends are Convinc'd of it, to Reconcile 'em, if they have any Sence, or any Love for him, to his Marrying a W——: And as for the young Lady, they are sorry they can propose no Rational way to save her, she should have taken care of it before-hand.

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Mason's Coffee-House in Bartholomew Lane.  
Serle's Coffee-House at Lincolns-Inn.  
Bedford Coffee-House at Bedford Court, Covent Garden.

At John Matthews's, in Pilkington-Court in Little Britain.

Mr. Robinson's Coffee-House, in Dean-Street, near St. Anns Westminster.

At Taylor's Coffee-house, Pater-Noster-Row.

Read's Coffee-house in Black-Fryers.

Etherege's Coffee-house, Birching-Lane.

Jones's Coffee-house, Finch Lane.

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